

the Almighty unto perfection?" Job 11: 7.

In answer to this question it may be briefly said that man can *not* find out or discover God unaided. That no one ever has by searching either discovered God assuredly or approached in his conceptions the perfection of the Almighty is apparent in the light of the testimony of earth's most noted pagan philosophers and of the world's intense struggle to know Him.

It may be argued that God is revealed in nature, in the flowers, in mountains, in the boundless sea; or in the starry heavens, in the blazing sun, and in the thousand tongues of nature's visible and invisible forms. All these testify to, verify, what we know of God thro Revelation. THESE THINGS DO NOT REVEAL. They proclaim the marvelous "depth of the riches both of the wisdom and the knowledge of God!" They only demonstrate to our confusion (unaided by God's own Self-Revelation,) "how unsearchable are his judgments, and his ways past tracing out!" "For who hath known the mind of the Lord?" "Where is the wise?" Aye, even, "Where is the scribe and the disputer?"

But the length of this article compels me to call your attention without comment to the following references: Rom. 11: 33-36; I Cor. 1: 18-25; 2: 6-16; John 3: 13; Acts 17: 23-31. Also Prov. 30: 4; Eccl. 3: 11; 8: 17 etc.

THE OBJECT.

The object,—the One who makes Himself known to man thro the Divine Self-Revelation is GOD. Whatever we know of Him, as the Absolute Being, as a Personality, as to His predicates and attributes, as a Father, as to His will and purposes, we know only by the divine revelation He has been pleased to give us. God thus made himself known to man in terms of man's understanding. He became the objective Self of the revelation made. And within the limits of this revelation, a record of which we possess in the Bible, is comprehended all the absolute knowledge which we are able to ascertain concerning God.

Nature at her best, her sublimest attempts, can only attest this knowledge. Indeed, the Divine Revelation is the one hand-book that gives the true interpretation to Nature's voice.

Do we not all know what it is to be punished by Nature for disobeying her? We have looked round the wards of a hospital, a prison, or a mad-house, and seen there Nature at work squaring her accounts with sin.—*Henry Drummond.*

WHAT SHALL THE LAY MEMBERS DO TO MAKE THE CHURCH SERVICES ATTRACTIVE?

MRS. EVALINE STUCKMAN.

The subject we have before us is one of vast importance. In all things there must be some attraction before people will become interested to the extent of taking action. In the natural world this law governs. If a man would make a success of business, there must be some attraction in the business that actuates him and prompts him to action. The success of a dry goods merchant depends upon the attraction that he throws out to the people.

Now, how does he bring about such attraction? First by being kind to all that come into his store, and being courteous, second by having the best goods he can get and having them in good order, and other things that may attract attention of the people. We look into the realm of darkness and we find Satan throwing out all kinds of attraction in order to get followers. So the subject, "How Make Church Services Attractive?" should be one of great interest to all Christians.

1. We need to give our presence, be present at each service, preaching, Sabbath-school and prayer service.
 2. Be kind to all present.
 3. Be full of the Spirit.
 4. Take an active part in the service by prayer, singing and speaking.
 5. Bring followers into the church.
 6. Be attentive to your duty.
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WHY YOUNG MEN NEED THE CHURCH. NO 1.

(From the Golden Rule Boston.)

REV. GEORGE C. LORIMER, D. D.

Dependence is the law of the universe. The worlds that round us burn, burn not for themselves alone or separately from each other; they are held together by laws and sweet affinities. We are told by wise astronomers that if the equilibrium of the heavens were destroyed, confusion, and possibly chaos, would certainly result. The earth is closely allied to the solar system, of which, indeed, it forms a part. It has been so nicely poised in distance from the sun that it is neither scorched with heat nor blighted with perpetual cold. Were it to break from the existing fellowship and set up housekeeping, so to speak, for itself, it would be involved in Cimmerian darkness, would yield no food, its beauty would wither in a moment, and its inhabitants would perish.

It likewise comes to pass that we who dwell upon the globe are not only ourselves dependent on the physical universes

but also on each other. We are born in helplessness, and need loving hands to guide us into vigorous life, and, at last, others must fold our arms across our breast in peace, closing our eyes, and laying with kindred dust our poor and perishing form. No man liveth to himself. Happy is he, then, who, whether he lives shall live unto God, or whether he dies shall die unto God, that living and dying he may be God's.

But, as the individual who attains the highest enjoyment upon earth must realize that the Almighty is his sufficiency, so, in a humbler degree, he will cheerfully acknowledge the fact that his best interests have required, in early years, the watchful care of mother and father; in mature life, and in business, the mutual relations which exist between himself and the commercial world; and in his religious experiences, the delightful fellowship that obtain between himself and those who are kindred with him in thought and faith. And this brings me naturally to the subject of this article.

"INDEPENDENCE" IN RELIGION.

Our needs are manifold. We need the school, we need the state, the family altar, and the many and increasing material blessings of our prolific civilization. But how many there are who, in the dawning of life, do not realize that they need, in addition to all these helpers, the church of our Lord Jesus Christ!

Wherefore? It is a singular fact that in spiritual things young people are more apt to imagine themselves fully equipped and superior to all assistance than they are in any other of life's relations. If war were waged, no youth, I presume, would imagine himself equal to defend America, or even himself, from an invading foe, but he would seek refuge in the comradeship and discipline of an army. A boy would hesitate before casting loose from the sand, permitting a full rigged ship to drift to sea with only himself aboard to set the sail and guide her to the other shore. If he ever attempted so foolhardy an enterprise, he would wake up to find that a trained company of men, subject to a commanding officer, is absolutely indispensable to successful navigation. Not even in business would he proclaim his self-sufficiency, but, in proportion as he expected to accomplish much, would plan for his bookkeepers, his cashiers, his messengers, and all other alliances necessary to prosperous trade.

But somehow or other, when the religious vocation opens before him, he straightway concludes that he can pursue it without calling upon other people to assist him. Not a few, indeed, of our young